

MOSES and AARON

OR

THE AFFINITIE OF
Ciuill and Ecclesiasticke power.

A SERMON INTENDED

for the Parliament held at Oxon,

August. 7. 1625.

But by reason of the sudden and vnhappy dissolution, then, not preach't, but since vpon occasion, was; at S^r. MARIES in Oxford, the 26. of February. 1625.

BY

Humphry Sydenham M^r of Arts, and
Fellow of WADHAM Colledge in
OXFORD.

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1626.





TO MY MVCH
DESERVING FRIEND
AND BROTHER, FRANCIS
GODOLPHIN, Esquire,
This.

MY DEARE SIR;



*Elifst others declaime
(too iustly) . against
the dull charities of
the times , and the
coldnesse of affecti-
on in their Allies, and
bloud , I cannot but
magnifie their worth,
in you, where I haue met a vertue, scarce ex-
ampled by a second, friendship in a brother.
I thought it a high iniustice to smoothe such a
miracle, and therefore haue beere set it vpon
(a 2) record ;*

record; that as the age may blush at her other prodigies, so glory here, that she hath (at length) brought forth one who hath not lost either his Nature to his alliance, or piety to his Countrey. A goodness seldome paralleld in these dayes of ours, these degenerate dayes of ours, when we may finde a more naturall correspondence, a liqualer heat of affection, amongst those of savage and barbarous condition, than in the bosome of our owne Tribe and Nation. But I may not taxe, when I am to salute, 'tis out of the roade of gratulation; this is intended so, A meere declaration of my thankfulnes for all those your noble Offices of a reall brotherhood, which though I have not power (as yet) to satisfie, I shall have ever will to acknowledge, and in that loyaltie I persist,

Your most respectfully engag'd,

HVM: SYDENHAM.



Moses and Aaron

OR

*The affinitie of Ciuill and Ecclesi-
astlicke power.*

EXOD. 4. 12.

*Goe, and I will be in thy moub, and teach
thee what thou shalt say.*



Ow strangely God compasses
what he proiects for his, by the
hands of an obscure Agent? *Isra-
el* hath beene long enough vnder
the groanes of *Egypt*, it shall bee
now vnyoakt from that heauie
seruitude; and this must bee
done by no troden meanes, or
ordinary instrument, But one
that *Israel* and *Egypt* too shall stand amaz'd at to see in
such a power of substitution, *A shepheard. Moses* a see-
(b) ding

Cap. 3. v. 9. 10.

Cap. 3. 8.

Cap. 3. 1.

Cap. 3. 4.

Cap. 4. 18.

Cap. 2. 17.

Cap. 3. 2.

Cap. 3. 3.

Cap. 5. vers. 6,
7, 8, 9.

ding his fathers flocke, not farre from *Horeb*, the moun-
taine of the Lord, when suddenly a voice dorth at once
astonish and inuie him, *Moses. Moses.* 'Tshould seeme
the affaires were both of necessitie and dispatch, when
the person to be employed was thus prest by a double
lummons: what shall he doe now? *His flocke must bee
left with Iethro in Midian*, and he shall to Court, there to
ransome an engag'd and captiu'd Nation, from the shac-
kles of a Tyrant; A simple designe for one season'd in the
course conditions of an *Hebrew* and a *Midianite*: Men
knowne more by the largenesse of their foulds, than any
eminence for matters of state, most of them being heard-
men, or shepheards. But see how God will extract won-
ders out of improbabilities, and miracles out of both: *Moses*
shall first see one, & then, do many. *Behold an An-
gell of the Lord in a flaming fire in a bush, the bush burned*
(saith the Text) *and the Bush was not consumed.* A vision as
strange as the proiect he is now set vpon, and dorth not
so much take, as stagger him. That it burned and consu-
med not, ravishes his eies only, how it should burn & not
consume, his intellectualls; So that he is now doubly en-
tranced, in the sense, & in the thought. But there is more
of mystery inuol'd here than the Prophetyet dreames of
or discouers. God in his affaires requires both heat, and
constancie: men of cold and languishing resolution are
not fit subjects for his imployments, but those which can
withstand the shooke of many a fiery triall; they whose
zeale can burne cheerfully in the seruices of their God
and not consume. *Moses*, therefore shall now to *Pharaoh*,
with as many terrours as messages. Ten times hee must
bid the Tyrant let *Israel* goe: euery Iniunction shall
find a repulse, euery repulse, a plague, and euery plague,
a wonder. Somewhat a harsh embassie to a King, and can-
not be welcom'd but with a storme, whose disposition is
as impatient of rebuke, as not inur'd too't. Those eares
which haue been sleeke hitherto with the supple dialect

of

of the Court, (that oile of Sycophants and temporizers) will not be rough't now with the course phraſe of a reprooſe, much leſſe, of menacing. There's no dallying with the eye of a cockatrice; I am lure none, with the paw of a Lion; Ruine ſits on the brow of offended Soueraigntie, each looke ſparkles indignation, and that indignation, death. *Moses* is now ſtartled at the employment, and begins both to expoſtulate and repine. — *Who am I that I ſhould goe vnto Pharaoh? I am not eloquent, but of ſlow ſpeech and of a ſlow tongue—?* Good Lord! In a Prophet what a piece of modeſtie with diſtruſt? will God employ any whom he will not accommodate? Hee hath now thrice perſwaded *Moses* to this great vndertaking, The other as often manifeſts his vnwillingneſſe by excuſe, as if he would either diſpute Gods providence, or queſtion his ſupply. We find therefore this diffidence check't with a new inſinuation of rectifying all defects. — *Who hath made mans mouth, or who makes the dumbe or the deafe, or the ſeeing, or the blinde, haue not I the Lord?* Why ſhould any further ſcruple or doubt aſſaile thee? I that am the God of the *Hebreues* will proteſt thee; let no wauerings of *Iſrael*, or terrours of *Egypt* any way diſmay thee; particular infirmities in thine owne perſon I will mould anew to perfection, or if thoſe vacillations and ſtutterings of the tongue yet diſhearten thee, *Loe Aaron thy brother, I know that he can ſpeake well, take him with thee, and this rod too,* wherewith thou ſhalt doe wonders as dreadfull as vnpattern'd. Deliuer *Pharaoh* roundly my commands, if he will not vndeafe his eare vpon their firſt Alarm; I will bore it with my thunder. Why ſtandeſt thou then any longer ſo diuided? *Goe now, and I will be in thy mouth, and teach thee what thou ſhalt ſay—.*

Cap. 3. 11.

Cap. 4. 10.

Cap. 4. 10.

Cap. 14. 14.

Moses, is diſpatch't now, hath his commiſſion ſcal'd, each particle of his meſſage punctually deliuered him,
(b 2) where

Division.

wherein (as in all secular and subordinate Embassies) we finde *A command, A direction, and a Promise.* The *command, Go; The Promise, I will be in thy mouth; The Direction, teach thee what thou shalt say.* So he that is singled out to any service of his God for the aduantage of his Israel, must not giue backe or wauer, *Go*—. If a willing obedience second this command, God promises to assist, *I will be in thy mouth;* if there, be not dash't at the slownesse or vnprovidenesse of thy speech, *I will teach thee what thou shalt say.* Once more is there a retyred worth, which desires to lie downe to obscurity, and seems vnwilling to the publike seruices of his God, hearest thou not this praiesse from heaven? *Go*—. But hast thou once vnderooke them? be not discourag'd, here's an — *aperiam, too*—. *I will be in thy mouth;* but am I welcom'd there with reuerence, and owe I speake boldly then, for, *Ego instruam, I will teach thee what thou shalt say*—, *Go* then. But let's first cleare the passage. 'Tis not my intent to shew you *Moses* here in the stormes and troubles of the Court and State, but of the Church. I may not bee too busie with the riddles and *Labyrinth's* of the two first; the times are both rough and touchie, I will onely shew you a farre off, how this *Proteus* and that *Camelion* vary both their shape and colour. *Moses* was indeed forty yeares a *Courier*, and the better part of his life a *Statesman*, yet he was a *Priest* too (and so I follow him) if you dare take the authoritie of Saint *Augustine*, who though on his second booke on *Exod. 10. quæst. givæ* *Moses* barely *Principatum*, and *Aaron ministerium*, yet in his Commentaries on the 98 *Psal.* he thus interrogates, *Si Moses Sacerdos non erat, quid erat? Numquid minor Sacerdos?* and the sweet singer of Israel, put's *Samuel* among them that call upon Gods Name, and *Moses* and *Aaron* amongst the *Priests*, *Psal. 99. 6*—. I have now remou'd all rubs and obstacles, the way is smooth and passable, what should then hinder *Moses* any longer, *Go*—.

*Aug. lib. 2. in
Exod. quæst. 10.*

Aug. in Psal. 98.

Com-

Command and obedience are the bodie and soule of humane societie, the head and founte of an establish'd Empire, Command sits as Sovereigne and hath three Scepters, by which it rules, Authoritie, Courage, Sufficiencie.

*Obedience, as 'twere the subiect, and beares vp it's allegiance with three pillars, necessitie, profit, willingnesse. Sometimes command growes impetuous and rough, and then 'tis no more Sovereignty but Tyranny— Again, Obedience, vpon distast, is apt to murmure, and growes murinous, and so 'tis no more a subiect, but a Rebels where they kisse mutually, there is both strength and salerie; but where they scold and iarre, all growes to ruine and combustion. And this holds p[er]ticularly in matters Ciuill, but in those more sacred. Command sig[na]s heauen presupposes in vs an obedience no lesse of necessitie, than will, and in God, infallibilitie both of power, and encouragement. Faintnesse of resolution, or excuse, in his high designements, are but the Tetrals of a perfunctory zeale, howeuer they pretend to bashfulness, or humilitie. I cannot speake Lord, or, I am unworthy, were but course apologies of those that vsed them, when God had either matter for their employment, or time; And the *Quis ego Domine?* of Moses, here, finds so little of approbation, that it meetes a cheek; the Text will tell you in what heere and tumult, with an— *Accessus furor Iehoue*, the anger of the Lord was kindled against Moses, and it should seeme, in such violence, that *Abulenfis*, after much trauesse, and dispute makes that cerguieration of his little lesse than a mortall sinne, & some of the Hebrewes haue strangely punished it, with the losse of Canaan: perswading vs, the maine reason why he came not thither, was his backwardnesse in obeying this— *proseiscere, Goe*. But that's a *Thalmudicall* and wilde fancie, fitter for such giddy ensolements, than the eares of a learned throng. And as Moses may not but obey when God layes his command on him, so hee must not goe without it. *Matthew* must be called*

Part 1.

1er. 1.

Rom. 1.
Exod. 3.

Cap. 4. 4.

Toft. in cap. 4.
Exod.

Peter. in Exod.

Mat. 9.

Gal. 1. 5.

Ier. 14.

Esay cap. 6.

5

8

5

7

Aqui. 2. 2a.
qu. 185. art. 1.Greg. de Val.
in loc. Aqui. dist.
10. q. 3. par. 2.

from his receipt of custom; & he is not honor'd with a true Apostleship, who wants his — *vocatus sicut Aaron*. That of God to the Pseudo-prophets, was a fearefull Irony, — *I sent them not, but they ranne* —, voluntaries (it should seeme) find here neither countenance, nor entertainement, but whom God hath prest and sealed to this great warfare; yet the other, notwithstanding, in the field, and seasoned once in battell, the retrait is more dangerous, than the adventure.

We finde *Esay* more active and forward than any of the *Prophets*, & yet that spontaneousness not chide; who (as if he would anticipate the care and choise of God in his owne affaires) makes a hasty tender of his service, with an — *Ecce ego, mitte me*; yet, he had his former convulsions, and pangs too of feare, and diffidence; *Woe is me, for I am a man of polluted lips*. But see how God hammers and workes what he intends to file, either in person, or by substitute? an *Altar* must be the *Forge*, and a *Seraphin* the *workeman*, who with his *tongs ready*, and his *coale burning*, shall both *touch* those iniquities, and *purge them*, and then, and not till then, *beere am I, Lord, send me*. As therefore to stand still, when God sends out his *professore*, argues a rustie and sullen laziness, so to runne when he sends not, arrogancie, and presumption. That zeale is best qualified, which hath the patience to expect God's *summons*, and then the boldness to doe his errand.

The Schooleman in his 2^a. 2a. 185. *question*, being to deale of religious persons, straines not the *Myster* from his discourse, but moderates the *quere* by diuiding it, and thinkes to take away all scruple by making two, *whether it be lawfull to desire Ecclesiasticall honour* (Episcopall hee Epithire:) or to refuse it being enioyned? *Gregorie de Valentia* (his *Amanensis* here) turnes the perspective from the object vpon the *Agent*, viewing as well the partie desiring as the thing desired, where, though hee desire

height

height of sufficiency in personall endowments : one Cap-
A-
Pe, in all points canonicall, yet he allowes not a baite for
his eager appetite to feed on ; a disopinion'd vnder-valued
man may not desire it for the dignity, nor he that's fortune-
troden for the renenue. Be the person otherwise ne're
so complearly accommodated, yet the irregularity in his
appetite strangles his other eminencies, and so he is (at once)
unworthy, and uncapable. Reason and conscience, will be-
troth Honours to desert, which yet they disorce from the
immodesty and heat of the desire ; for, if super-intendencie
be in the appetite more than the office, 'tis presumption. A-
quinas doth censur'e so, a common practise of the Gen-
tiles, reproo'd in the Disciples ; *Te know their Princes
loue to dominere*, Mat. 20. if the honour be superiour, 'tis
ambition, and so meere pharisaicall, — *They loue the vp-
permost roomes at feasts, and chiefe seats at Synagogues*,
Matth. 23. If the renenue, it allies to conetousnesse, and
differs from the sinne of Simon Magus thus, he proffer'd
money for the gifts, these couet the gifts for the mo-
ney.

On the other side, to reiect the Ephod wherewith au-
thority would inuest thee, checkes doubly the refuser, in
waies of charity, humility. Charity seekes no more her own,
than her neighbours good ; now the charity we owe vnto
our selues, prompts vs to search out — *Otium sanctum*
(as Augustine phrases it) a holy vacancie from these pub-
like cures, but that to the Church bindes vs to vnder-
goe. — *Negotium iustum*, the imposition of any iust em-
ployment, — *quam sarcinam si nullus imponit, intuen-
da vacandum est veritati, si autem imponitur, sustinenda est
propter charitatis necessitatem*, the Father in his 19. de
Ciuit. Dei. cap. 19. Againe, humility tie's vs in obedi-
ence to Superiours, so that as often as we disobey them
we doe oppugneit, and this (in respect of God) is not
meeknesse, but pertinacy, — *Tunc ante Dei oculos vera est
humilitas, cum ad respondendum hoc quod utiliter subire pre-*
cipitur,

Quet. 1.

Aquinas ut sup.

Matth. 23.

Quet. 2.

Aquinas & Greg.
ut sup.Aug. 19. de Ciuit.
Dici. 19.Magn Gregor. 1.
pars Past. cap. 6.

capitur, pertinax non est —, Gregory 1. part of his Pastorals
6. Chapter.

To auoide then all occasions of publike seruice for the Church, vnder a pretence of humility or reclusenesse, speakes (too broadly) the delinquent, *refrattarie*. Your *Anchores* that digges his graue in *speculation* mœtely, and your *Moale* that is earth'd wholly in an affected solitarinelle, are not liable so properly to *obscurisy*, as death; such *elaboratnes* tends not to perfection, but *disease*; & we finde an *Apoplexy*, and *sleepe*, no lesse on their *endeauours* than in their *name*; all knowledge is dusted with them, and 'tis no more a *nurserie* of vertues, but a *Tombe*. And (indeed) such *Silkwormes* spin themselues into *Flies*, disanimate, heartlesse *Flies*, life neither for Church, nor *Common-wealth*. The Laurell and honour of all secular designs is the execution, and the happinelle of those sacred ones is not intail'd barely to the knowledge of them, but to the *fac & vices*. And that, not at home onely, in thy particular intendments, but abroad also in thy seruices for the Church; so that he that retraits at any Alarum or summons of his God, for the common affaires of the Church, to hugge and enioy himielse in his solitary ends, runnes himselfe on the sheldes of a rough censure, that of the Father to his *Draconius*, — *Vereor ne dum propter te fugis, propter alios sis in periculo apud Dominum*. To stand by, and giue aime onely, whil't others shoore, and thou thy selfe no markman, proclaimes thy laziness, if not thy impotency. What a *nothing* is thy *arme*? thy *bowe*? thy *spear*? if not *practised*, not *bent*, not *drawne up*? or if so glorious a marke, the Church? why not *lenold* at? either she must be vnworthy of thy trauell, or thine of her. If therefore this thy Mother implore thy aide (so *Augustine* counsels his *Eudoxius*) on the one side, hand not with ambition; on the other, leane not to a lazie refusal, weigh not thine owne idleness with the necessities and greatnesse of her burthens, to which (whites she is in trauell)

if

*Athan. in Epist.
ad Drac. Epist.
fugient. pars 2.
editio ultima.*

August. Epist. 81.

if no good men will administer their helpe, *Certe quomodo nasceremini non inueniretis*; God must then inuent new waies for our new birth: the Father in his 81. Epistle *ad Edoxium*.

You see then our *Moses* may not hastily thrust himselfe vpon those weighty designs without authority and commission from his God, and yet once summon'd, not recoile; but thus hauing his *Congedeleere* and warrant from above, wee must now account him in the place of God, God indeed, with a—*fiunt*—the Text tels vs so, thrice tels vs so, *God to Aaren, God to Israel, God to Pharaoh*. I were then too high a saciledge to rob him of any title or prerogative, which should waite on the greatnesse of such a person. Let's giue him (what all ages haue) *Eminency of place, Office, their attendants, Honour, Reuenue*. I shall dwell my houre with the two first, with the latter only, in *Transitum*, and vpon the by, they being inuolued in the two former. And that I may punctually go on, I will touch first (where I should) with the *Eminency*—*Goe*—

Exod. 3. 4. 5.

Which as it was sacred in the first instaulement, so in the propagation most honourable to the times of *Heathens*. For *Tertullian* (speaking of the magnificence and pompe which attended their superstitions) tels vs, that their *doores, and Hoasts, and Altars, and dead, and* (what glorifies all) *their Priests were crownd*: in his *Corona militis* cap. 10. And the first crowne which the *Romans* vfed, was their *spicæ Corona*, given as a religious ensigne in honour of their Priests.—*Honosque is, non nisi vitæ finitur, & exules etiam, captosque comitatur*—sayes my *Historian*, nought but death could terminate this honour, which was their companion both in *exile*, and *captivity*. They wore the name of *Aruales Sacerdotes*, first instituted by *Romulus*, and *Acca Laurentia*, his Nurse, who, of her twelue Sonnes hauing lost one, he himselfe made vp the number with tharttles. But here's not all,—*Terminorum sacrorum, & finium, iurgis terminandis præstant*,

Eminen. 1. par.

Tert. de Coron. militis cap. 10.

Plin. lib. 3. cap. 2.

Alex. ab. Alex. lib. 1. cap. 26.

Plin. ut sup.

Numb. 16. 3.

Exod. 29. 6.

*2 Tim. 2.
Chyt. de ordin.
minist. pag. 506.*

*Si Regum fulgori
& principum Di-
ademati inferius
est quam si
plumbi metallum
ad auri fulgorem
comparas, Ambros.
ibid.*

*& interueniebant, they were the peace-makers of the time, and sat as Arbitrators in matters of contestation between man and man, as the great Naturalist in the 18. booke of his History, 2. chapter. And who fitter for such a morall office than the Priest? an honour which these worst of times allow him, though with some turbulency, and indignation: Moses and Aaron, you take too much upon you, was the cry of a Jew once, so 'tis now, who would manacle and confine them onely to an Ecclesiastick power, and deuest them quite of any ciuill authority, though Moses here had both. But 'twas not without some shew of mysterie, that in the robes of Aaron (I instance now in him, lest perchance they should cauilt with his brother Moses) there was a crowne set vpon the Myter, moralizing a possible coniunction at least of Minister and Magistrate in one person. And Chytraeus hath a pathetick obseruation from the Apostles *ἐξοδοποιεῖν*—*deuide a right*, that the Metaphor was first taken from the manner of cutting or deuising the members of the host, *Leuit. 7.* where the *fat and kidneies were burnt as a sacrifice to God, but the breast and the shoulder were giuen to the Priests*: the Allegorie carries with it both weight and maiesty, here's a *breast for counsell*, and a *shoulder for supportation* in matters of government. And no doubt in times of old (euen these of the Fathers) the *Sacerdos* all power, was at a great heigbt, in equall scale with that of their honour, which was so eminent, that Saint Ambrose ranks not the Myter with the Diadem, but in a zealous Hyperbole (pardon the Epithire) *preferres it*, and makes this comparatiuely to the other as a *sparkle to a flame*, or *dull Lead to burnisht Gold*, in his *de dignitate Sacerdotis* cap. 2.*

I may not follow the Father in his priestly *Panegyricke*, 'tis too high, and borders too much on the discipline of the triple crowne, such a crowne as ne're yet girt the temples of King or Priest, but of him that tramples on the necke

necke of both; let such insolence invade the right of Potentates, and spurne their Crownes and Scepters in the dust, whilst we seare our Aaron at the becke of Moses, but the people too at that of Aaron: Let the Priesthood doe obeyssance, and kisse the feet of Soueraignty; but let not the Laity turne the heele, and kicke against the sacrednesse of Priesthood. S. Augustine vpon these words of God to Moses, — *Tu eris illi in iusque ad Deum.* — Hee shall be to thee in stead of a mouth, and thou shalt be to him in stead of God, seemes entranc'd awhile, and bringing them to the ballance, and weighing precisely euery scruple; cries out, *Magnum Sacramentum cuius figuram gerat,* as if Moses were a medium betweene God and Aaron, and Aaron betweene Moses and the people. The morall is plaine, Soueraignty stands betweene God and the Priesthood, and the Priesthood betweene Soueraignty and the people. Howeuer the Ceremonies due to either heretofore, in matters of Instaulement, stood not at such enmity as we can say they differ'd, they were both anointed, and both crown'd; and though the authority were vnequall in respect of place, yet not of employment; *Tee are full of power by the spirit of the Lord,* Micah. 3. 8. And *Elisha* could once tell the King, *He should know there was a Prophet in Israel,* 1 King. 19. 8. And in matters of preservation God was as zealous for the safety of these as them, — *Touch not mine anointed; and doe my Prophets no harme,* Psal. 105.

But let not my zeale to the Priest dispruidege my allegiance to my King. I speake not this to set vp Moses in competition with Pharaoh, or riually the dignity of the Priesthood with that of Soueraignty; but to mind you in what lustre it sometimes shin'd, & how the times now conspire to cloud that glory.

The dayes haue beene, when the Laicke was ambitious, not onely of the title of a Priest, but the office: for *Eusebius* examples in many of them, who thrusting vpon Bishops of primitive times, *Statim concionandi munus*

Exod. 4. 16.

Aug. lib. 1. Exod.
10. quest.

Test. lib. de Mo-
nog. cap. 12.

obierunt, in his lib. 6. cap. 15. And *Tertullian* (speaking of the insolencies and taunts which the *Laiety* then put vpon the *Priesthood*) tells vs that they *iusified* their malice & iniuries to the *Priest*, by *vsurping the name*, or prophaning rather, — *Quum extollimur & inflamur aduersus clerum, tunc omnes Sacerdotes, quia Sacerdotes nos Deo, & Patri fecit, quum ad perequationem discipline Sacerdotalis promouamur, deponimus infulas, & pares sumus*; in his booke de *Monogamia*, cap. 12.

It should seeme then the office and name past honourably through all ages, euen those of *Infidels*, though the person were sometimes exposed to the persecutions of the time, and suffered vnder the blasphemies of vnchristian tongues; but now the very title growes barbarous, and he thinkes he hath wittily discountenanced the greatnes of the calling, that can baffle the *professour* with the name of *Priest*. But these, whil'st they intend to wound, they honour vs, and wee account them no scarres, but *glories*. Let such children mocke on the *Propher*, the euent (I beleeeue) will proue as horrid as that of old, will you tremble to heare it spoken? you may reade it then, and look pale too, in 2 *King*. 2. 24.

Office 2.

1 Tim. 3. 1.
Lib. 19. Ciuit. Del.
cap. 19.

May it please you now, turne your eyes from the dignity, and reflect vpon the office. The office, a taske indeed, such a one as should rather prouoke our endeauours, than appetites. If any man desire the office of a *Bisbop* (let's awhile leaue the word *Priest*, and fasten vpon this, the authority may beare it out the better) desires a good worke, 1 Tim. 3. 1. *Quia nomen operis est, non honoris* (as *Augustine* glosses it) 'tis a name of worke, not honour; a worke no lesse fearefull, than laborious, no where better figur'd than by *Moses*, here, to *Pharaoh*, repriuing *Israel* from *Egypt*, from which 'tis scarce any way differenc'd, but in the difficulty, and therein it exceeds the type; difficulty worthy the trauels of the best, were not those labours shouldr'd

shoulder'd and thrust on by vaine-glory. *Iste cathedra cupientem se, & audacter expetentē, non requirit, sed ornatum, sed eruditum*— So *Valentia* vpon *Aquine*. — This *chaire of Moses* is no seat of ambition, but desert, it hates either an intruder, or pursuer; He that gaines it by couetousnesse, or bold desire, doth not possesse, but invade it, and 'tis not so much his by right of inheritance, as vsurpation.

These honors sawne onely vpon humble worths, men clad & harnessed with double eminencie, of life, of learning, those whose vertues haue aduanc'd them aboue the ordinary leuell and pitch of popularity. Yet to these neither without this *proficiscere*— to *Moses*, *Gor. Clemens* in his first Epistle, will perswade you: 'tis the conclusion of *Saint Peter*. *Augustine* goes farther, — *Locus superior sine quo populus regi non potest, et si administratur ut decet, tamen indecenter appetitur*— Suppose the man worthy of this place of *Eminencie*, & comes home in matters of administration, yet he is to blame in those of appetite, for the desire laies open his unworthinesse, and the Schoolman will not flatter him, but concludes it plainly for a mortal sinne. And if we may guesse at the child by the parent, it best countenanceth lenity, or arrogance, neuer read to be the proper seedes of any vertue. Norwithstanding this desire (sometimes) comes not within the compasse of presumption; if the worke be the object of our appetite, and not the honour, or, if the honour, not the reuence, — *Appetere celsitudinem Episcopalem, non est semper praesumptio, sed appetere Episcopatum, ratione celsitudinis, appetit enim celsitudinem, supra dignitatem*— *Gregorie* will haue it so. Howeuer, if it please you to glance on my former quotation from the Apostle, 'twill not so much whet your appetite, as grauell it; for first *Beza* limits the desire, *If any man desire?* and 'tis not meant — *de ambitu*— of the appetite, or ambition to get the See, but *de animo*, of the earnest desire to benefit the Church, or ad-

Greg. de Val.
in 2^a. 22. disp. 10.
q. 3. part. 2.

Lib. 19. de Ciuit.
Dei, cap. 19.

Greg. de Val.
v. supra.

Part. 1. Pastor.
cap. 8.

1 Tim 3. 1.

Beza in locum.

Greg. Naz. in
prelat. Apol.
Athan. in epist.
ad Dracont.
Episc. fug. et
Gloss. in prim.
Euan. Marc.

Part. 2. part. 6. 3.

mit the words will carry that interpretation, yet the commendation which is annexed truces with the *werke*, not the *desire*, — *Bonum opus desiderat* —, not — *bonè desiderat* —, though it be good what he desires, yet hee doth not well to desire it. Men vnworthy of what they sue for, onely because they sue for it. And this in Primitive times hath occasioned in many no lesse a modestie than vnwillingnesse in those sacred vndertakings, when the Fathers, with a kind of reluctancie and feare, were towed on to these high employments. Nay some, whether through maiestie of the place, or roughnesse of the times, or guilt of their owne weakenesse, haue panted and breath'd short in their desires to this great enterprize, and at length exchanging'd the honour for an exile. *Naxianzen* flies into *Pontus*; *Dracontius*, into the skirts of *Alexandria*; and it is tradition'd magby *Aquinas*. (and he quotes Saint *Ierome* for it) that Saint *Marke* cut off his thumbe, *Ut Sacerdotiore probus haberetur* — They are the Schoolemans owne words in his 2^a. ad. *quæst.* 185. *Artic.* 1. But 'twill not be amisse here to take Saint *Ambrose* — *quamuis notandum* — with vs 13. that these things were done in the Churches great extremities, when he that was — *primus in presbyterio*, was — *primus in Martyrio*. 'Twould require the temper of a braue resolution, and a better zeale, to desire this *Bonum opus*, when 'twas made the touchstone and furnace of mens faith and constancie, not only in leading others to the stake, but their own suffering where they were to be a voluntary *Holocauft*, and sacrifice to the Church, there to remaine a monument of their Religion, and others tyranny. 'Tis true, *Historics* haue furnished vs with examples of some which haue renounc'd an Empire, and (which is strange) a Popedome; *Dioclesian* did one, and *Celestinus*, t'other. The times (we may suppose) were blustering, and the reuenues thin at *Rome*, when the honor of the chaire, was at once not desir'd and scorn'd. No proiect now vnlist'd, no stratagem vndig'd
for;

for ; no reach of policie vnſatish'd for the compassing of that great See, though by synister, though by diuelliſh attempt, nay, that's the chiefe engine by which it works. *Tiberius* could once tell a Prince of the *Celts*, that *Rome* had a sword for her conquest, not an *Apothecaries shop*; now they are both too little ; *Sword, and poyson, and massacre, and Pistoll, and knife, and powder*, for the purchase (or at least the strengthening) of the *triple crowne*.

And I would *Machiauell* had renduouz'd only in *Iesuited Territories*, and not knockt at the gates of *Protestant Dominions*; 'tis to be fear'd he hath *Factors* neerer home, those which not onely know the backdoores to the *Staffe*, and *Myter*, but are acquainted with the *locke*, which if they cannot force or picke by the finger of *policie* or *greatnesse*, they turne with that golden key which at once opens a way to a purchas'd honour, and a ruine.

Ambition whicher wilt thou ? nay, where wilt thou not ? to the pinnacle of the *Temple* for the glory of the world, though thou tumble for it to thy eternall ruine.

The *Greeke Philosopher* will beg of the gods, that he may behold the *Sunne* so neere, as to comprehend the forme, beautie, greatnesse of it, and afterwards he cares not if hee burne, as if there were no such *Martyrdome*, as what *Ambition* fires. *Occidar modo imperet*—, was the resolution of *Agrippina* for her *Nera*; but loe, how the euent crownes the vnſatiatenesse of her desires ? He gaines the kingdome, and first dig'd out those bowels which had fostered him, and then that heart which was the throne of such an aspiring thought ; cruelty shall I call it, or iustice, when the vaine glory of the mother was penanc'd with the vnaturalnesse of the son. Thus *Iostrie* mindes (furnisht with a strong hope of the successe of their designs) haue embark't themselves into great actions, and proposing humane ends, as scales to their high thoughts, haue bin waisted into strange promotions, but after they haue (a while) spangl'd in that their firmament

Endoxus.

Tacit. Annals.

of

of honour, they become falling staires, and so the successe prooues as inglorious as the enterprise was bold, and desperate. We haue seldome met with any eminency that was sodaine and permanent: Those which in their dawne of Fortune breake so gloriously, meet with a storme at noone, or else a cloud at night. The Sunne that rises in a grey and sullen morne, sets clearest; and indeed ambition is too hastie, and is hurried violently to the end it aimes at without cautelousnesse and circumspection to the meane; but humilitie hath a calme and temperate pace, and stoopes it along in a gentle posture, yet at length attaines her markes, but slowly, as if it went vnwilling to honour, and slighted those proffers which others sue for. *Lennis Scipio Africanus, and Marcus Porcius* (you know whose 'tis, *Traianus* to *Plutarch*) more for contempt of offices, than the victories they haue wonne, because a conquerour for the most part is in Fortune's power, but the contempt of offices, liu'd in prudence. Will you heare the paraphrase? *Tacitus* giue's it, *Sapientibus cupido gloriae nimissima, exarsit*—Wisemen are so little in the drift of honor that they loath the sent; 'tis the vanitie, they last put off, and there was a time when a modest refusall of them, was no by-way to them; for this shadow once followed, flies, but fled, followes—*primatus surgentem desiderat, desideratus bernet*, saies the Father. 'Tis a trick of primacie to fauour where 'tis not crooked too, but looke coy where it's overcourted, like some weather-cocks which in a constant and churlish wind beake fairly towards vs, but in a wanton blast, turne aile.

Cbryl. Hom. 35.
in Matth.

Hence it is that in matters of authoritie, and preheminence, pride hath for the most part the soile, humilitie the conquest; that stoopes basely to the tide, or the profit, and looses either. This in a modest distance keeps a loose, till worth inuirt it, and at length gaires both; so that it is in wayes of promotion, as in some water-works, where one Engine raises it to make it fall more violently, another

another beats it downe that it might mount higher. The aduise then of S. Peter comes seasonably here, — *Humble your selues under the mighty hand of God, that hee may exalt you in due time.* The words are not without their strength of emphasis, here is an — *humiliamini* — crown'd with an — *ut exaltet*, humble your selues, that he may exalt, as if *humilitie* were so necessary a disposition to preferment, that without it God might not exalt. But soft, Impostor; Thou which iuglest both with God and with the times, I call not that *humility* which is typ'd in the downefall of the looke, or the affected cringe and posture of the bodie, but the kneec of the inward man, with the Wiseman of old called the character of an holy soule, leading noble hart's slowly to the feasts of friends, but speedily to their succour in calamities; So that true meekenesse is retin'd with a double worth, charity, resolution; And the Philosopher will tell you, 'tis *A vertue belongs to the courageous part of the soule, seated betwene two base extreames, Pusillanimity, Arrogance, No Buffone, and yet no Baster*, supporting sometimes iniuries, not our of cowardice, but *Patience*, allaying all tumults and instigations of the soule to reuenge or choller, not expos'd to any violence of passion, but as *temperate* in disposition, as settled; no waue in her designe, nor tempest in her thought; she is all calme, not a wind so rough as to moue a storme either in her minde or action. But there is a *squint-eie'd humilitie*, which casts one way, and poinrs another; the looke is dejected, still groueling towards the earth, and with such a dresse of mortification, as if it desired no more of it, than would serue it for a graue; when the thought measures out a Diocesse, or labours on some greater proiect, which gain'd the countenance is chear'd, the bodie droopes not, and he can now safely test it with that old Abbot,

*Quareham prius clauus monasterij,
Quibus inuentis, nunc rectus incedo.*

(d)

And

1 Pet. 5. 6.

Plato in Timaeo.

SEN. CO.

INUCH, Sal. 1.

Aug. Epist. 64.
ad Aurel.

And this subile Navigator neuer steeres as he sets his
 compasse; the looke (haply) poines you to a formall
 me kenesse, but the thought still coasts vpon Ambition;
 yet this gluttonous desire seldome anchors any where,
 but goes on still with a full saile, till 't'arth compassed the
 cape tis bound for, — *Habet hoc vitium animi ambitio, non
 respiciu.* The thirst of Eminencie is headstrong, and runs
 with a loose bridle. 'Tis to see much below satietie, what
 it still desires, nay 'tis hungry even in surfet, and is
 sharpen'd with the fruition of that it couered; so that
 the birth of this title is but the conception of another, one
 honour roomes not the greennelle of his thought, our
Airon is not contented with an *Ephod*, the rod of *Moses*,
 would doe well too; Authoritie is sleighted, discipline
 false, and corruption crept strangely into the times, but
 — *O fortunatam me consule, Romanam.* What should
 a mercifull worth doe with a Consulship? 'tis a place for
 thunder, not clemencie, one that can strike dead exorbi-
 tancie with the furrowes of the brow, and quell all vice
 with the tempest of a looke, one that can both vnheare
 the sword of authoritie, and brandish it, if not to reforma-
 tion, yet to ruine; Thus he would make government the
 state both of his pride and Tyranny, his projects are lo-
 tily cruell, so are his actions too, yet still in a hot sent of
 promotion, wch (if they want a trumpet for others com-
 mendation) shall borrow one from his owne, and so at
 once applaud his designs, and iustifie them. And indeed
 this titillation and itch of honour, if it once finde in the
 bosome of the receiuer a faire admittance, doth smooth-
 ly insinuate and chear vpon the powers of Reason, But
 when 'tis thoroughly seated and enthron'd there, 'tis no
 more a guest but a Tyrant, and leaues the possessor, not a
 master, but a capuue, and in this case, I know not whe-
 ther Saint *Augustine* will pittie his *Aurelius*, or excuse
 him, — *Esi cuiquam facile sit gloriam non cupere dum
 negatur, difficile est ea non delectari cum offertur* — in his

¶ 4. Epistle. Howeuer the Father seemes there to pleade onely for the delight in glories offer'd, not in the vniust prosecution of those denied. But our *humble-arrogant* walkes not to his temple of honour by that of *vertue*, but inuasion; and of some of his colleagues, the Fathers complain'd of old, *Qui nequaquam diuinitus vocati, sed sua cupiditate accensi, cultum regiminiis sapientis potius, quam assequuntur*. 'Tis Saint Gregories line, and a strong one too, such a one as the Prophet once last't *Iudah* with, *Ho. 8.4. They haue set up a King but not by me, they would make a Ruler, I know it not.* Would you haue a more punctuall character, that of the Pharisees is most apposite: They loue greetings in the markets, and to be called of men, *Rabbi, Rabbi, Matth. 23. 7. Deuout cruelty, Religious arrogance* (the Father will make it out) *Obpationem miseri, ob splendorem infalices*, in his Apologie first Oration 44. pag.

But I haue followed *Moses* too long as a Magistrate, I must now a while as a Priest, and (what I exchang'd him for) a Bishop. I shall not trauell farre, ere I descry them both in a full careere, nor farre from the roade lest the Magistrate, *Ambition*, but in a more couert, and vnnoted way; a way, howeuer doubly obnoxious to the passenger, because *unwarrantable*, because *forbidden*; no authoritie for his progresse, no Letters patents from heauen, no *professio* from his God, *Goa*, yet he runnes, runnes without command, nay against it, trebly against it, against that, *non dominantes in clerum*—seed, Burnot as Lords ouer Gods heritage, but ensamples, and against that *uolite magistri*, be not masters, knowing you shall receiue the greater condemnation; nay against the direct prohibition of Christ to his Disciples, —*Will I haue be any great among you*—, *isn't that so*, let him be your servant. 'Tis high time then this bladder were a little prick'd, and this impostume launc'd. The body of the Church desire's it, cries for't, shee is sicke, sicke euen vnto death, yet no

(d 2) Phytitian

Greg. part. 1.
past. cap. 2.

Hof. 8.4.

Mat. 23.

Greg. Naz. in
praefat. Apol.
edit. lat.

1 Pet. 5.3.
Iam. 3.1.

Matth. 20.27.

Physician in *Israel* will administer, will ? durst not ; Wee are growne so emasculate, and pallie-strooken, in waies of reprehension, the times so censorious, and in a lust of noveltie, that this mount of God which was wont to send out lightnings and thunder to the *Israelites* below, is now growne a terrour to the *Moses* that shall climbe it. And where's the Pulpit hath beene formerly our Tribunal to iudge and sentence the lapses and depravations of the people, they haue made at length a bar for our own arraignment, & their doome or mercy passes on vs, as we shall please, or not please, but the verdict runnes much to the fancy of the censurer, which is commonly as barbarous and wilde, as he that giues it. Discourses (and I am sorry I cannot call them Sermons) are so sleeke, and wooing for applause, the eares of the times so coy, and pickt for accuratenesse, that to be plaine or home, entitles the speaker to rudenesse or stoicisme, each offer'd annotation is a barbarisme, and euey reproofe a libell. The hewing downe of a glorious vice, or the whipping of a sinne in scarlet, *Premunires* him that doth it, and hee growes a tributary and slave to the frownes and dishonours of the time, — *Vide illa priorum — scribendi quodcuque animo flagrante liberet — Simplicitas ?* 'Tshould seeme Antiquitie had a priuiledge of venting any thing that proceeded from the simplicitie and truth of an honest breast, But the thoughts of aftertimes were choak't with a — *non audeo dicere* —, sincerity was turn'd bankrupt, and truth an exile, plaine-dealing, pertinacie, and zeale, madnesse. But what, shall *Moses* here be tongue-tied, shall he stut-ter in the Mellages of his God ? — *Quid refert dictis ignoscat Mutius, an non ?* Pusillanimity and dejectednesse of spirit in the employement of thy Maker, is the basest degree of cowardise ; for my part, I haue set vp my resolution with that of *S. Bernard* : *Quid me loqui pudeat. quod illis non puduit facere ? si pudeat audire quod impudenter egerunt, non pudeat emendare quod libenter non audiant.*

Let

*Inuen. Sat. 1.**In. ibid.**Ad Fuk. Epist. 2.*

Let me tell howeuer this child of vaine-glory, that no touch of malecontentednesse, or spirit of inuention puts me on the iustice of these complaints; But that which the deuout Abbot calls, *patients anger, humble indignation* — euen that charity wherewith he catechiz'd his ambitious pupill, — *Quæ tibi condolet, quamuis non dolenti, quæ tibi miseretur, licet non miserabili, & inde magis dolet, quodcum sis dolendus, non doles, & inde magis miseretur, quod cum miser sis, miserabilis non es, vult te suum scire dolorem, ut iam non habeas unde dolere, vult te suam scire miseriam, ut incipias miser non esse,* in his 2 Epistle, *Ad Fulconem*—.

Bern. ad Fulconem
epist. 2.

I neuer yet enuied the prosperity of any, I haue sometimes wond'ered at their waies of aduancement, and now haue trac't them, and finde a double staire by which they ascend, *scale, politique*, — (please you to translate the termes, you may, they will beare the christning) *Faction, Simony*—, one of the chiefe meanes to gaine preferment, is, to crie downe the way to it. And he that will haue three liuings, must first preach violently against two. Non-residency must be a capitall and indispensable crimes. Pluralities, damn'd, till they be either offer'd, or posselt, when the fish is caught, what makes the net here then? away with it; the question is stated on to'ther side. *A double Benefice is but one living*, and that swallowed with as little reluctance, as 'twas but now thundred against, with all the bitterness that the power of virulence could suggest; all's well now, the conscience is at peace, and (what is strange) the tongue too, Ere long, Non-residency hangs not in the teeth, but that is easily put off, for the honour of *Nicodemus*, — *To be a great Master in Israel*, — *Si violandum sit ius, regnandi causa violandum*, — what matter's it for iustice so we gaine an Empire? or for equiuy so we may insult? The application needs no skrew, 'twill come home of it's owne accord to the murmurings of the guilty

Sueton.

ty bosome; In the meane time it much staggers mee, to see the reconcilment of two vertuous friends with a base aduersary? a Saint in the countenance, an Angell in the tongue, with an Hypocrite at the heart.

Thus (beloued) vpon easie enquiry wee may as well deserue an equiuocation in the looke, as in the word, and he that can art it handsomely in wayes of dissimulation, hath not so much two tongues, as two faces; one looks towards the world, where demurenesse laies on her paint and colour, and this oftentimes deludes, shamefully deludes; the other towards heauen, and that's but coarsely dawl'd in respect of it, for the eye of the Almighty cannot be dazell'd, that will deserue her furrowes and deformities, and at length giue her a reward answerable to the desert, *her portion with the Hypocrite*, and there I leaue it.

This fruitlesse and pernicious branch prun'd, and lop't off, & other buds, no lesse dangerous than that, and yet more flourishing, it sprouts now to such a bredth and height, that it hath almost overshadowed the body of the Church, insomuch, that the Foules of the aire lodge in the branches thereof. No Vulture or Rauē (emblemes of rapine and greedinesse) though they deuoure and hauock it (so they haue a trick of merchandizing) but nests and perches there; nay scarce an Owle or Buzzard (now the metaphors of dulnesse and simplicity) but hoots and reuels there. Times more than calamitous, when the inheritance and patrimony of the Church shall be thus leas'd out to *auarice* and *folly*, when those her honors which she entailes vpon desert, shall be heaped vpon a golden ignorant, who rudely treads on those sacred prerogatiues, without any warranted *profession* frō God or man. We find *Moses* trembling here, though encourag'd both by the perswasion & command of the Almighty, — *Et in-*

firmus quisq; ut honoris onus suscipiat, anhelat, & qui ad casum valde urgetur ex proprijs, humeris libenter apprimendū ponderibus submittit alienis— 'Tis Gregories complaint in the 1. part of his Pastorall, chapter 7.

Greg. par. 1. past.
cap. 7.

Strange monument of weaknesse! hee that reeles vnder his owne burthen, stoopes to be oppress'd with the weight of others, and loe how he tumbles to a mortall sinne. (The Schoolemen doth stile it so) directly opposite to a paire of vertues, *iustice, charity*; vniust, that the revenues due to worth should be pack't vpon bulcklesse and vnable persons, and *vulnerable* for him to undertake the guidance and pasturing of a flocke who was neuer train'd vp in the conditions of a shepherd. Neither is he an enemy onely of a double vertue, but a companion of two such sinnes which seeme to braue, and dare the Almighty to reuenge on the prophaner, *Intrusion*, *periuerses* first, in rubbing on the profession not legitimately call'd, then in purchasing her honours. Yet there are which can say with the Disciple—*Master, we haue left all and followed thee*—our birth-right for the Church, lest did I say? sold it, exchanged the possessions of our Fathers (their vineyard) to purchase thine; and in stead of that peny which thou giuest in lieu of a Crowne and recompence to thy labourer, we haue giuen thousands to be posselt one, and so, thou not hiring vs, wee haue, it. But heare S. Bernard schooling his *Eugenius*, and doe not so much blush as tremble,—*Quis mihi det, antequam moriar videre ecclesiam Dei sicut in diebus antiquis quando Apostoli laxabant reia in captiuitatem, non auri, sed animarum! quam cupio te illius hereditare vocem cuius adeptus es sedens? Pecunia tua tecum in perditionem—* O vox tonitruū! The Abbot goes on deuoutly in the 2; 8. Epistle ad *Eugenium*.

Greg. de Val.
in 2^a. 2^a.
Aqui. dist. 10. q. 3
punc. 2.

Bern epist. 238.
ad Euge.

If that Father be too calme and modest in his reproofe,
and

Amb. de dign.
sacerd. cap. 5.

and cannot rouze bloud in the cheekes of the delinquent: S. Ambrose shall startle it, or else scare you with the vision of Simon Magus, or Gehazi. — *Qui non timen-
tes illud Petri, aut Elizei, Sacerdotalem defamant ho-
norem, sanctique Episcopatus gratiam pecunijs coemerunt,*
in his de dignitate Sacerdotali cap. 5.

And indeed, in waies of sufficiency and worth, 'tis the
—*si nil attuleris*—damp's the preferment; The age can
instance, in some languishing and weake in their intelle-
ctuals, men without tap or kernell, who (hauing
their store-houise well fraught with that *white and red*
earth) haue stumbled on the glories of the time, as if for-
tune would make them happy in despite of vertue;
when others of Christs followers (were truly his Disci-
ples) are sent abroad with their—*its & predicate—bare-
footed, without bag or scrip*, but their Commission large
—*Omni creature*—the wide world is their place of reli-
dence, no particular roose to shelter them, or place of re-
tirednesse to lay their head in. Nay some that haue seru'd
a triple Apprentiship to Arts and Sciences, and spent in
these out *Athens* the strength of their time and parrimo-
nie, men thoroughly ballac'd for those high designs, well
kern'd both in yeeres and iudgement, he mouldring for
non-employment, and dasht for slownesse of promotion;
when others of cheape and thin abilities, men without
growth or bud of knowledge, haue met with the honours
of aduancement, and trample on those dejected booke-
wormes which dissolue themselues into industry for the
seruice of their Church, yet meet neither with her
pompe, nor her reueneue; nay, some that haue wasted
their Lampe, are burnt their Taper to an inch of yeeres,
haue spent those fortunes in the trauailes of Diuinity, wch
would largely haue accommodated them for more se-
cular courses, and enforced to retire themselues to the
solitarinesse of some ten-pound Cure, and so spin out
the

he hath suffer'd strangely in the censures of the world) somewhat windy, & tempestuous, but such as had authority onely from the tongue, not the heart, and as soone pre-blowne, as occasion'd, nought else but a greene lease in a flame, crack't, sparkled, and so out. His rule of friendship the best, not popular, but choice, & here too, where it found truth, no glosse; there vnshooke, nobly-constant, his, both in his heart, & in his purse; not in his purse, (as *Seneca* writes of *Sicilius*, where nought could be extracted but an hundred vpon a hundred) or as your *Hackney* Mynt-men for the most part doe, ten vpon the same number, but that trebled, many times, for nothing, as the clemency of some vnpersecuting scroles can testifie. His contribution, and beneuolence in way of almes, rather powr'd out, than giuen, as if poverty had beene the object of his profusenesse, not of his releefe; yet that without froth of ostentation, without reference to merit, on the grounds of a true charity. His Religion (wherein the world thought hee had wau'd and totter'd) vpon his accounts to God, and his enlargements and declarations to his friends, on his death-bed, fast to the Church of *England*; which, (though in the last act) was beleager'd by some enaf-culate suggestions, yet, blessed be the circumspection of a carefull Sonne, it stood vn batter'd, and in that loyalty, and strength, he penitently gaue vp his soule into the hands of his Redeemer.

And now hee is gone, let his imperfections follow, and the memory of them rot, and moulder with his body: hee had many, some preualent; and (good Lord) which of vs haue not in a large proportion! But they are our *earthy* and *dusty*, and *ashy* part, so they were his; let them then be buried with him; shouell them into his graue; *earth to earth, ashes to ashes, dust to dust*; let them spring no more,

to the soyling and dishonour of his name, or our
owne vncharitablenesse, but let his ashes rest in
peace; for hee is now — *Gone to his long
home, and the mourners haue walks
for him about the streets.*

Gloria in excelsis Deo.
Amen.

F I N I S.



